



How to Nurture Your Children According to the Qur'ān and Sunnah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

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If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

The Obligation of Nurturing Our Children

Chapter One

One of the **greatest responsibilities** upon parents is the **Tarbiyah** of their children.

It is an *Amaanah* (trust) that Allah ﷻ has entrusted to them.

TARBIYAH

It means to advise, discipline, and guide your child to help them navigate through life and the world they live in, in a way that is pleasing to Allah ﷻ.

Allah ﷻ says in the Qur'an regarding a believer's attitude with respect to "trusts":

1

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ

'the believers are also' those who are true to their trusts and covenants;

Surah Al-Mu'minun 8

Here, Allah highlights a characteristic of believers - that they fulfil their responsibilities and whatever they are entrusted with.

He ﷻ also says:

2

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ

O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly.

Surah Al-Anfal 27

Children are a great blessing from Allah. He bestows them upon some people and withholds them from others based on His Generosity and Wisdom.

That is why He ﷻ says:

3

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ لَذُكُورَ

To Allah 'alone' belongs the kingdom of the heavens and the earth. He creates whatever He wills. He blesses whoever He wills with daughters, and blesses whoever He wills with sons.

Surah Ash-Shuraa 49



At the same time, this blessing is a test and a trial for parents. How they fulfil the rights of their children and the responsibilities they have towards them determines whether they receive rewards from Allah or face His punishment.

Allah ﷻ says regarding this obligation:

4 يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.

Surah At-Tahrim 6

‘Ali ibn Abi Tālib رضي الله عنه said that protecting one’s family from the Fire is done by educating and disciplining them. It includes teaching them beneficial knowledge and the manners and etiquette required to interact with people and society at large.

The following hadith further demonstrates that parents will be answerable before Allah ﷻ regarding the fulfilment of their children’s rights. The Prophet ﷺ said:

5 أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for his flock; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock; a woman is a shepherdess in charge of her husband's house and children and she is responsible for them; and a man's slave is a shepherd in charge of his master's property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.

Sunan Abi Dawud 2928

Ibn al-Qayyim mentioned in his book Tuhfatul Mawdood Bi Ahkaam Al-Mawlood that some scholars said that Allah ﷻ will question the parents about their child before Allah ﷻ questions the child regarding their parents.

Parents and kids have rights over each other. While we often stress the importance of children being obedient and respectful to their parents, we must not forget the rights they have over us.

Abdullah ibn ‘Umar رضي الله عنها used to say, “Discipline your child. Because you will be asked about how you disciplined him, and what you taught him. And likewise, he will be questioned about his obedience to you.”

The responsibility of parents is significant, as they are typically the ones who guide their children toward goodness. This is clarified in the hadith:

6

كُلُّ مَوْلُودٍ يُوَلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةُ، هَلْ تَرَى فِيهَا جَدْعَاءَ

Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?

Sahih Al-Bukhari 1385

Choosing a Righteous Spouse

Chapter Two



Ikhtiyar al-zawjah al-salihah

is a fundamental prerequisite for the proper upbringing of children.

Not only that, a righteous spouse also helps you to improve in terms of righteousness.

When seeking a spouse, it is essential to conduct a thorough background check to ensure that he or she practises the Deen sincerely and is suitable for the upbringing of your children.

There is a Somali proverb that says, "When two elephants fight, the grass gets destroyed." When parents are not aligned in their thinking, Deen, and approach to raising children, it can pose challenges in providing the necessary Tarbiyah to their offspring. Any conflicts that arise from such misalignment can have a detrimental impact on the well-being of the children.

The Prophet ﷺ emphasised the importance of a righteous spouse in this hadith:

1

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be losers.

Sahih al-Bukhari 5090

There are numerous cases where a sister marries a man who does not practise the religion. Later, when she endeavours to follow the Deen, he becomes an obstacle for her.

He expresses displeasure at her wearing the Niqab, becomes upset when she declines mixed-gender gatherings, and opposes her efforts to instil Islamic teachings in their children.

Likewise, when a brother marries a woman based on her physical beauty, wealth, and other worldly factors, and later recognizes the importance of adhering to his religion, he may encounter resistance from his wife. She may develop resentment when he grows a beard, refuse to comply with his requests to follow the religion, and fail to cooperate in raising their children according to the Qur'an and the Sunnah.

Supplicating for Your Children

Chapter Three

Another crucial factor contributing to the proper upbringing of children according to the Qur'an and Sunnah is du'a.

It is highly advisable to make du'a for your children even before they are conceived in the womb.



After their birth, parents should continue to beseech Allah for their protection, guidance, and steadfastness in religion and righteousness.

We find examples of the prophets عليهم السلام praying for their offspring both before and after their birth.

For instance, Prophet Ibrahim عليه السلام made this supplication:

- 1 رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ
My Lord! Bless me with righteous offspring.
Surah As-Saffat 100

Prophet Zakariyyah عليه السلام similarly implored Allah for righteous offspring:

- 2 نَالِكَ دَعَا زَكَرِيَّا رَبَّهُ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ
My Lord! Grant me—by your grace—righteous offspring. You are certainly the Hearer of 'all' prayers.
Surah Ali 'Imran 38

Likewise, Allah emphasizes the supplication for children as one of the defining characteristics of the "slaves of the Most Merciful":

- 3 وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
'They are' those who pray, "Our Lord! Bless us with 'pious' spouses and offspring who will be the joy of our hearts, and make us models for the righteous."
Surah Al-Furqan 74

It is indeed a great blessing from Allah that He accepts the supplications of parents and does not reject them. This is reinforced by the following hadith:

4

ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُومِ

The Prophet (ﷺ) said: Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and that of one who has been wronged.

Sunan Abi Dawud 1536

However, it is crucial to note that one should refrain from invoking Allah against their own children. In moments of anger, parents might inadvertently make such a supplication, and if it is accepted, it can lead to profound regret and harm.

The Prophet ﷺ warned us against it:

5

لَا تَدْعُوا عَلَى أَنْفُسِكُمْ ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ ، لَا تَوَافِقُوا مِنَ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ

Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allah is asked and He answers your prayers.

Sahih Muslim

Moreover, Allah warns against hastiness in supplication:

6

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

And humans 'swiftly' pray for evil as they pray for good. For humankind is ever hasty.

Surah Al-Isra 11

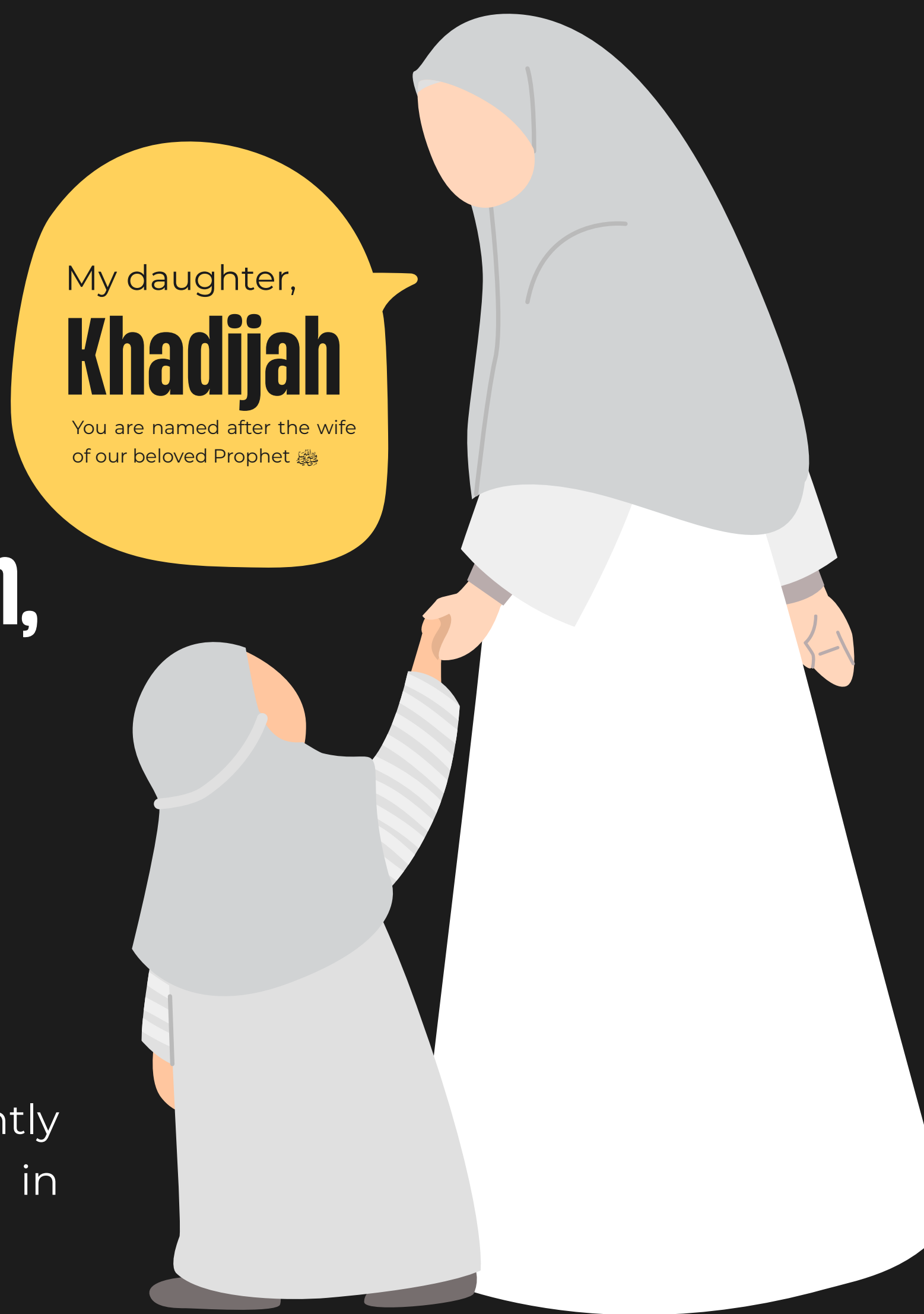
Qatadah commented on this verse, saying, "If a person makes du'aa against his wealth and children, and Allah responds to it, he will be destroyed."

As-Si'di remarked that making du'aa against one's children or wealth is a sign of a person's ignorance.

Choosing a Good Name for Your Child

Chapter Four

Parents should **pay careful attention to choosing meaningful names** for their children, as this plays a crucial role in nurturing them towards goodness.



This is because names can significantly impact an individual, as encapsulated in the Arab saying:

- 1 **لِكُلِّ رَجُلٍ مِنْ إِسْمِهِ نَصِيبٌ**
Every man has a share of his name.

A righteous name, particularly one that reflects servitude to Allah ﷻ or the name of a Prophet, can have a profoundly positive effect on the child.

The Prophet ﷺ said:

- 2 **إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ**
The most beloved of names to Allah are 'Abdullah and 'Abdur-Rahman.
Sunan Ibn Majah 3728

Furthermore, parents should take the initiative to explain the meanings of their children's names. By doing so, they can inspire their children to live up to these meanings. For example, informing a child that his name, "Abdul-Rahman," means a servant of the Most Merciful, can motivate him to humble himself before his Lord, worship Him more than others, and strive to become an obedient servant. Similarly, letting him know that he is named after the Prophet ﷺ can encourage him to love him and follow his Sunnah.

Parents should steer clear of two common mistakes: firstly, not choosing Islamic names for their children because they feel inferior, and secondly, changing their children's names to fit in with what society expects. For example, they should not shy away from giving a child an Islamic name or letting them change it, like a boy named Muhammad deciding to go by Michael. These pitfalls should be avoided.

Being Fair and Just with Your Children

Chapter Five



Parents **must establish justice (Al-'Adl)** among their children

Failing to do so, and favouring one or two children over the others, can lead to unfairness, resentment, hatred, oppression, jealousy, and anger among siblings, ultimately harming their upbringing.

The Prophet ﷺ refused to stand as a witness to a companion who gave a gift to one son but not to others:

1

قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ - رَضِيَ اللَّهُ عَنْهُمَا - وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً، فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ. قَالَ "أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا". قَالَ لَا. قَالَ "فَاتَّقُوا اللَّهَ، وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ". قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ.

I heard An-Nu'man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. So, my father went to Allah's Messenger (ﷺ) and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)!' Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."

Sahih al-Bukhari 2587

It is crucial to recognise that parents can sometimes sow the seeds of animosity among their children by showing favouritism. This form of oppression, or Dhulm, can have negative effects on children, leading them to believe that oppression is the only way to secure their rights. Thus, they may grow up to become aggressive and hostile towards others.

It is possible for parents to be unfair without realising it. For instance, if one child is more affectionate, calm, or compliant, parents may naturally lean towards that child while neglecting the others. However, this bias can lead to unjust treatment, especially in situations where the seemingly less-favoured child is in the right.

Hence, it is crucial to prevent bias from clouding one's judgement. The correct approach is to evaluate each situation with a clear mind and prioritise justice as the guiding principle.

Being Gentle and Merciful to Our Children

Chapter Six

The qualities that contribute to the proper upbringing of children are

Al-Rifq(gentleness)
Al-Rahmah (mercy)
and al-Lutf (softness)



To achieve this, it is essential to eliminate qualities that oppose them, such as **Ghilzah (rudeness)**, **Shiddah (toughness)** and **Jafa' (dryness/roughness)**.

When you interact with children with gentleness, mercy, and softness, they develop affection for you and seek your companionship.

If you need to offer them guidance or advice, do so with a gentle approach.

Remember that as a parent, you are the primary teacher in your child's life. When you instil these qualities – specifically gentleness, mercy, and softness – in your child's upbringing, you are essentially teaching him how to navigate the world.

We find many examples from the Sunnah, whereby the Prophet ﷺ demonstrated to us the importance of dealing with children mercifully and gently:

1

قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ."

Allah's Messenger (ﷺ) kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully."

Sahih al-Bukhari 5997

In another hadith, we find:

2

عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَتَقْبَلُونَ صِبْيَانَكُمْ؟ فَمَا نُقَبِّلُهُمْ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ أَمْلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ؟

'A'isha said, "A bedouin came to the Prophet, may Allah bless him and grant him peace, and asked, "Do you kiss your children? We do not kiss them.' The Prophet, may Allah bless him and grant him peace, said, 'Can I put mercy in your hearts after Allah has removed it from them?'"

Al-Adab al-Mufrad 90

A parent who is gentle and approachable when dealing with children will not only foster excellence in their upbringing but also impart the value of gentleness. This approach builds a strong bond and relationship between the parent and child.

Being Advisors to Our Children

Chapter Seven

Other sets of qualities we as parents must possess in order to help our children become righteous and steadfast are Al-Nush (advice) and al-Tawjeeh (guidance).

Advice must be given with consistency, wisdom and gentleness; it requires the correct etiquette and choosing the right time and place.

Bear in mind that advising is not the same as nagging.



Education precedes advice: when children are young, one must teach them the correct ‘Aqeedah, the pillars of Islam, Allah’s commandments, the difference between haram and halal, major and minor, the signs of the Hour, and so on. When they grow up, parents should aim to give them advice that is beneficial, sincere, and heart-touching.

In the Qur’an, Allah ﷻ tells us about the advice given by Luqman to his son:

1

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And ‘remember’ when Luqmân said to his son, while advising him, “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating others with Him’ is truly the worst of all wrongs.”

Surah Luqman 13

In the Qur’an, one also comes across advice that prophets Ibrahim and Ya’qub gave to their children in Surah al-Baqarah:

2

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَىٰ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

This was the advice of Abraham—as well as Jacob—to his children, ‘saying’, “Indeed, Allah has chosen for you this faith; so do not die except in ‘a state of full’ submission.”

Surah al-Baqarah 132

Similarly, Allah ﷻ praised Prophet Isma'il for commanding his family with prayer and zakah:

- 3

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

He used to urge his people to pray and give alms-tax. And his Lord was well pleased with him.

Surah Maryam 55

Allah also commanded our Prophet Muhammad ﷺ to establish the five daily prayers and advise his family to do the same:

- 4

أْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ

Bid your people to pray, and be diligent in 'observing' it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is 'only' for 'the people of' righteousness.

Surah Ta-ha 135

Therefore, it is incumbent upon us to advise our children to fulfil their obligations, do good deeds and stay away from evil and things that are prohibited such as music and the like.

Choosing a Righteous Friend

Chapter Eight



Finding a righteous friend can greatly benefit your child's upbringing. As parents, there may come a time when your child wants friends besides you. In such cases, **it's important to help him find good companions**

When you interact with children with gentleness, mercy, and softness, they develop affection for you and seek your companionship. However, this doesn't mean you should stop being friends with your child as he grows up. If you've built a strong bond since his childhood, you can maintain a friendly relationship. To do this, avoid constantly judging him, be willing to overlook minor mistakes, and treat him like a mature individual.

The Prophet Muhammad ﷺ emphasised the impact of companionship in a powerful hadith:

1

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً."

The Prophet (ﷺ) said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.'

Sahih al-Bukhari 5534

A righteous friend is beneficial not only due to his good character but also because his presence positively influences your child. On the other hand, a bad friend can negatively affect your child's heart just by being around.

The Prophet ﷺ also advised us with regard to choosing friends:

2

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ"

A man follows the religion of his friend; so each one should consider whom he makes his friend.

Sunan Abi Dawud 4833

So, fathers need to know who their kids’ friends are at school and elsewhere, who they follow on social media, and so on.

To be a friend to your child, you must be a role model who practises what you preach. Try to see situations from their perspective and interact with them gently and kindly.

Allah ﷻ criticised the Bani Isra'il in the Qur'an for preaching piety but not practising it themselves.

He ﷺ also chastised the believers against saying or calling toward that which they do not themselves do:

3

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

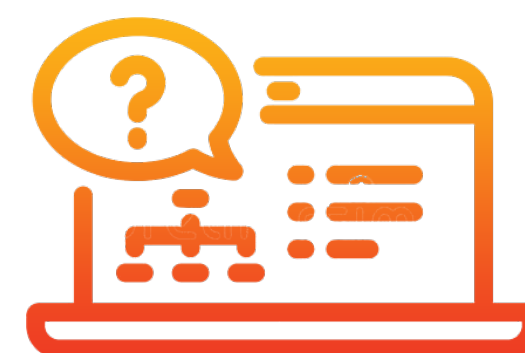
O believers! Why do you say what you do not do?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

How despicable it is in the sight of Allah that you say what you do not do!

Surah as-Saf 3-4

Setting a good example for your children and connecting with them will encourage them to admire your qualities and follow the values you instil through proper *Tarbiyah*, based on the Qur'an and the Sunnah.



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